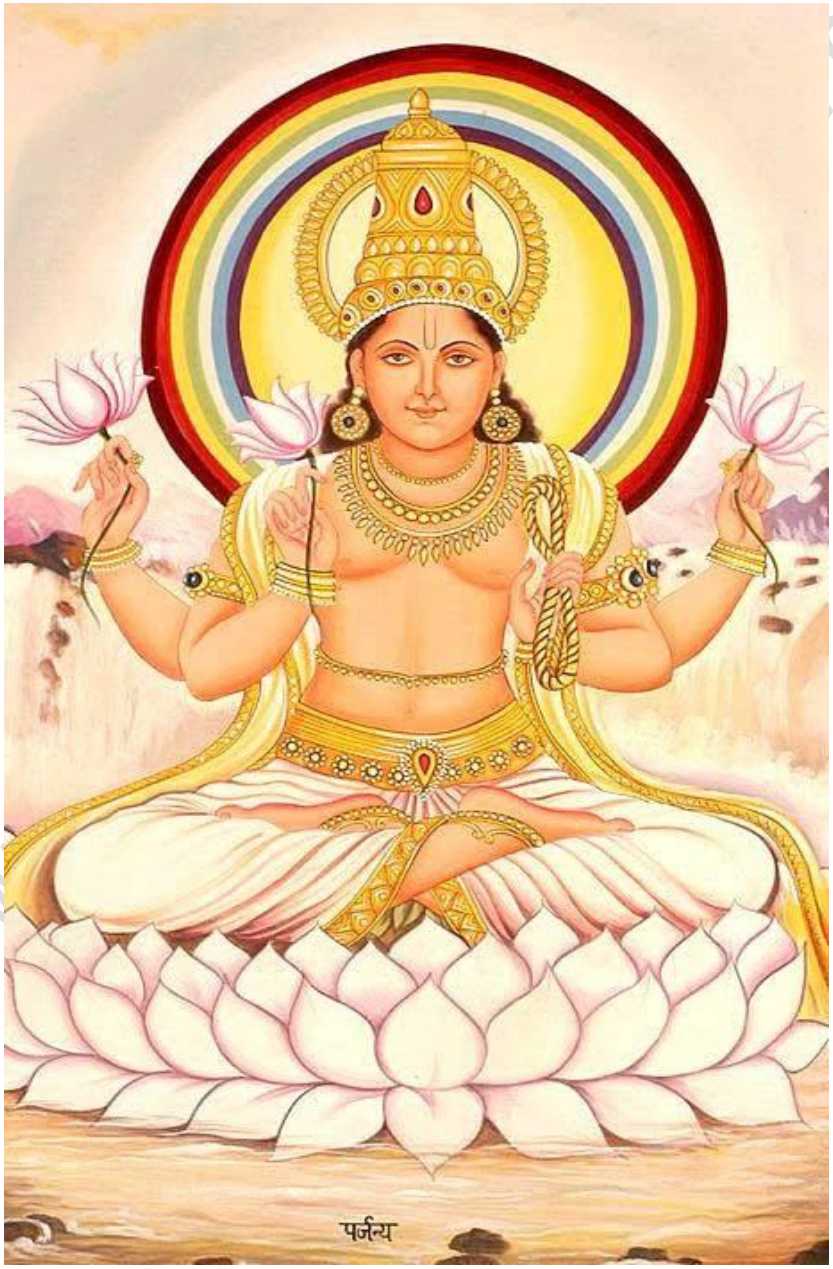
# Divine Sustenance

## Insights from Sri Vishnu Sahasranama Stotram




Composed & published by bhargavasarma (Nirikhi Krishna Bhagavan) @
Sri Vishnu Sahasranama Bhashya – bhargavasarma©
https://www.facebook.com/bhagavanknl55

## Introduction...

The divine nature of Lord Vishnu is intricately tied to the cosmic cycle of creation, sustenance, and sacrifice. By exploring Slokas 87 and 105 of the *Sri Vishnu Sahasranama Stotram* (SVSN) alongside the *Bhagavad Gita*, we reveal how the Supreme Lord manifests as the physical elements that support life, the ultimate recipient of our offerings, and the very food that sustains us.

**The Cosmic Cycle of Life -** (Based on SVSN Sloka #87)

पर्जन्यः पावनोऽनिलः कमलाक्षः सनातनः ।

महार्हः स्वाभाव्यो जितामित्रः प्रमोदनः ॥ ८७ ॥

*parjanyaḥ pāvano'nilaḥ kamalākṣaḥ sanātanaḥ |*
*mahārhaḥ svābhāvyo jitāmitraḥ pramodanaḥ ||*

**PARJANYA** (SVSN # 810 / Sloka 87)

***Parjanya*** means the cloud that releases rain. Physical rainfall is mandatory for the sustenance of living beings, vegetation, and the production of food grains.

- **The Scriptural Cycle:** In spiritual terms, *Parjanya* refers to the rain personified as a deity. Clouds (*Parjanya*) are the generating force for rains, which are born out of sacrifice (*Yajna*). The scriptures speak of this sacred chain: *When sacrificial oblations are offered into the holy fire in the prescribed manner, they reach the Sun. From the Sun, rains are produced; from the rains, food is created; and from food, all living creatures are born.* Because He gives birth to vegetation and life through this cycle, Lord Vishnu is known as *Parjanya*.

www.bhargavasarma.blogspot.com

- **The Spiritual Rain:** In a deeper sense, Lord Vishnu is the ultimate *Parjanya* (Cloud) who releases us from the material bondage of the cycle of birth and death. He showers His blessings upon us like a divine cloudburst, instantly extinguishing our *Tapatraya* (the threefold miseries and sufferings of life).

**The Aditya Connection (Dwadasha Aditya):**

Beyond the rain clouds, *Parjanya* is also revered as one of the **Dwadasha Adityas** (the twelve divine monthly forms of the Sun God, Surya). In our Puranas, the Cosmic Sun manifests as Parjanya Aditya specifically to command the mists, direct the clouds, and shower down life-giving rain upon the parched Earth. This beautiful depiction reminds us that the blazing heat of the Sun and the cooling rain of the clouds are both harmonized by the Supreme Lord to sustain creation.

**PAAVANAH** (SVSN #292 & #811 / Slokas 32 & 87)

Lord Vishnu is *Paavana*—the holy, pure, sacred purifier, and the divine *Savitha*.

- **The Purifying Stream:** *Vishnu Nirmalya* (the pure remains of an offering to Vishnu) is supremely *Paavana*. Lord Brahma collected *Vishnu Nirmalya* in His *Kamandalu* (water pot). Lord Rudra (Shiva) bears this same *Vishnu Nirmalya*—manifested as the holy river Ganga (*Vishnu Paadodbhavi*, born from the feet of Vishnu)—upon His head. Thus, the Holy Ganga itself is *Vishnu Nirmalya*.
- **The Power of the Name:** Reciting the names of Vishnu (*Vishnu/Hari Naama Smarana*) is entirely *Paavana*.

www.bhargavasarma.blogspot.com

- *Keshava, Narayana, Madhava,* and *Govinda* are *Taapatraya Nivaaraka* (the destroyers of our threefold sufferings).
- *Rama-naama* is the *Taaraka Mantra* (the mantra that carries one across the ocean of worldly existence).
- *Krishna-naama* is *Kaivalya Daayaka* (the bestower of ultimate liberation).
- *Venkatesha Smarana* is *Paapa-haaraka* (the eraser of all sins).

## Insight from Sri Krishnamrutha Maharnava

Illustrating how the touch of devotion is fundamentally **Paavana**, Sri Madhvacharya enlightens us in the Sri Krishnamrutha Maharnava about the immense purifying power of the dust of temple floors..."

Emphasizing the supreme significance of performing **Saashtaanga Namaskaara** (prostration with eight limbs touching the earth), **Jagadguru Sri Madhvacharya** (*Srimadacharya*) enlightens us through this powerful verse from the Sri Krishnamrutha Maharnava:

**रेणुकुण्ठितगात्रस्य कणा यावन्ति भारत ।**

**तावद्वर्षसहस्राणि विष्णुलोके महीयते ॥**

*reṇukuṇṭhitagātrasya kaṇā yāvanti bhārata |*
*tāvadvarṣasahasrāṇi viṣṇuloke mahīyate ||*

## The Analogy and Meaning:

When we perform *Saashtaanga Namaskaara* on the floor of a holy temple, our body is coated with minute dust particles

(*reṇu*). In a vibrant temple, this floor-dust carries the physical touch and energetic imprints from the feet of countless dedicated *Hari Bhaktas* (devotees of Lord Vishnu) who walked there to worship.

Sri Madhvacharya reveals that for **every single particle of dust** that blesses and clings to your body during this prostration, you are granted a thousand years of glorious residence in **Vishnuloka** (the divine realm of Lord Vishnu).

## The Haridasa Confirmation: Saint Purandara Dasa

The independent, absolute purifying power of *Harinaama* in our current age is beautifully captured by the crown jewel of the Haridasa movement, **Saint Purandara Dasa**, who sings:

**कळियुगदल्लि हरिनामव नेनेदरे कुलकोटिगलुद्धरिसुवुदु रङ्ग ।**

**सुलभद मुक्तितगे सुलभनेन्देनिसुव जलरुह नाभन नेने मनवे ॥**

*Kaliyugadalli harinamava nenedare kula kotigaluddharisuvadu ranga |*
*Sulabhada muktige sulabhanendenisuva jalaruha nabhana nene manave ||*

**Meaning:** "In this age of Kali, if one merely remembers and chants the divine name of Lord Hari, crores of generations of their lineage are instantly uplifted and liberated. Oh mind, meditate upon the lotus-navelled Lord Vishnu (*Jalaruha Nabha*), who makes Himself completely simple and accessible to grant easy liberation to His devotees."

www.bhargavasarma.blogspot.com

**The Bhagavad Gita** (Chapter 10, Verse 31)

In the *Vibhuti Yoga* (The Yoga of Divine Manifestations), Lord Krishna explicitly identifies Himself as the ultimate purifying force of nature.

**पवनः पवतामस्मि रामः शस्त्रभृतामहम् ।**

*pavanaḥ pavatām asmi rāmaḥ śastra-bhṛtām aham*

**Meaning:** "Of purifiers, I am the wind (*Pavanaḥ*); of weapon-wielders, I am Lord Rama."

Here, Sri Krishna declares that the cleansing wind and all supreme forces of purification are manifestations of His own divine energy.

**Srimad Bhagavatam** (Canto 11, Chapter 14, Verse 21)

In the *Uddhava Gita* section of the Bhagavatam, Lord Krishna explains the supreme purifying power of devotion to Him, surpassing all ritualistic actions.

**भक्त्याहमेकया ग्राह्यः श्रद्धयात्मा प्रियः सताम् ।**

**भक्तिः पुनाति मन्निष्ठा श्वपाकान् अपि सम्भवात् ॥**

*bhaktyāham ekayā grāhyaḥ śraddhayātmā priyaḥ satām*
*bhaktiḥ punāti man-niṣṭhā śvapākān api sambhavāt*

**Meaning:** "I am understood only by unalloyed devotion and faith. Devotion directed unto Me completely purifies (*Paavana*) even the lowest of human beings from the contamination of birth."

The Bhagavatam confirms that the Lord doesn't just purify nature, but He purifies the consciousness of any living being who remembers Him.

www.bhargavasarma.blogspot.com

**Mundaka Upanishad** (Chapter 3, Section 1, Verse 10)

The Upanishads refer to the *Jnanis* (enlightened souls) who have realized Lord Vishnu/Brahman as *Paavana* because their mere presence purifies the world.

**यं यं लोकं मनसा संविभाति विशुद्धसत्त्वः कामयते यांश्च कामान् ।**

**तं तं लोकं जयते तांश्च कामांस्तस्मादात्मज्ञं ह्यर्चयेद्भूतिकामः ॥**

yaṃ yaṃ lokaṃ manasā saṃvibhāti viśuddhasattvaḥ kāmayate yaṃśca kāmān |
taṃ taṃ lokaṃ jayate tāṃśca kāmāṃstasmādātmajñaṃ hyarcayedbhūtikāmaḥ ||

In tune with **Dvaita Siddhanta**, the Mundaka Upanishad (3.1.10) highlights that a realized soul (Atmajnani) becomes so entirely pure (Visuddha-sattvah) that Lord Vishnu, dwelling as their Inner Ruler (Antaryaami), directly fulfils their thoughts and blesses anyone who honors them. Thus, meditating on Vishnu as **Paavana** cleanses the devotee's mind, making them a pure instrument of the Lord's grace."

**ANILAH** (SVSN #234 & #812 / Slokas 25 & 87)

Lord Vishnu is ***Anilah***—the vital life force and the ultimate source of life for everyone.

- **The Source of Air:** Without Him, even the wind cannot exist, as declared in the scriptures: *Praanaad-Vaayur-Ajaayata* (From His breath, the wind god was born).
- **The Indweller:** He is *Praanah*—the life-giver and the vital air that sustains existence. He provides life to everyone, including the *Devathas* (demigods). He resides within all living beings as the *Antaryaami* (Inner Ruler) of *Mukhya-*

www.bhargavasarma.blogspot.com

*Praana* (the total life-breath or *Vaayu*), perfectly controlling their every breath through the *Praana Tattva*.

**The Essence of Sacrifice** - *(Based on SVSN Sloka #105)*

All worldly actions come into existence due to sacrifices (*Yajnas*). Every action flows directly from and towards Lord Keshava (Vishnu), who is eternally established in sacrifices.

यज्ञभृद् यज्ञकृद् यज्ञी यज्ञभुग् यज्ञसाधनः ।

यज्ञान्तकृद् यज्ञगुह्यमन्नमन्नाद एव च ॥ १०५ ॥

*yagyabhrud yagyakrud yagyii yagyabhrug yagyasadhanah yagyanantakrud yagyaguhyam annam annaada eva cha*

Through the following sequential names, Lord Vishnu is adored as the complete essence of *Yajna*: [1]

- **Yagyabhrut** (#976)**:** The protector and supporter of all *Yagnas*.
- **Yagyakrud** (#977)**:** The creator of the sacrifice and the sacred custom of *Yagna*.
- **Yagyii** (#978)**:** The very purpose, soul, and objective of every *Yagna*.
- **Yagyabhrug** (#979)**:** The protector, consumer, and enjoyer of everything (*Havissu* or oblations) offered into the *Yagna*.
- **Yagyasadhanah** (#980)**:** The contributory factor, the means of the sacrifice, and the ultimate goal to whom *Yagna* is the approach.
- **Yagyanantakrud** (#981)**:** The one who is the final fruit, reward, and conclusion of the *Yagna*.

www.bhargavasarma.blogspot.com

- **Yagyaguhyam** (#982)**:** The deep secret, mystery, and hidden undercurrent of all *Yagna*.

**The Sustenance of Creation... *Annam-Annaada Eva Cha***

**ANNAM** (SVSN # 105/983)

*Annam* (Food/Nourishment) is the vital, basic sustenance and defining characteristic of mortal life. All living beings are born out of Lord Vishnu, who is the sole Creator of the Universe. Because He is the supreme source of life, He Himself becomes the vital life force (*Annam*). He is the benevolent giver who grants food, nourishment, and sustaining power to every single being.

**ANNAADAH** (SVSN #984 / Sloka 105)

Lord Vishnu is not merely the giver of food (*Annam*); He is also *Annaadah*—the consumer of food. Furthermore, as *Vishvabhug* (the swallower of the universe), He swallows and absorbs all beings and the entire world back into Himself as His "food" at the time of cosmic annihilation (*Maha Pralaya*).

Therefore, the Lord is gloriously adored as ***Annam-Annaada Eva Cha*** (He who is both the food and the consumer of food).

**The Ultimate Corroboration from Bhagavad Gita...**

This beautiful cosmic cycle detailed in the *Sri Vishnu Sahasranama Stotram* is directly corroborated by Lord Sri Krishna in the **Bhagavad Gita** (Chapter 3, Verse 14 - Karma Yoga):

अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसंभवः ।

यज्ञाद्भवति पर्जन्यो यज्ञः कर्मसमुद्भवः ॥ १४ ॥

*annād bhavanti bhūtāni parjanyād anna-sambhavaḥ |*
*yajñād bhavati parjanyo yajñaḥ karma-samudbhavaḥ || 14 ||*

- **From food**, all living creatures are born and sustained.
- **From rain**, the production of food becomes possible.
- **By sacrificial acts (Yajna)**, the rains come to be.
- **Sacrifice** itself comes about from prescribed actions.

Contemplating these divine names reminds us that our very breath, the food we eat, and the rains that sustain our world are all continuous expressions of the Supreme Lord's grace.

What makes these ancient verses truly timeless is how seamlessly they bridge profound spiritual philosophy with the practical laws of nature. By recognizing the divine undercurrent in every action, we learn to live in harmony with the world around us. May we always remain conscious of this sacred cycle, and approach our daily duties as a form of selfless offering (*Yajna*).

**श्री कृष्णार्पणमस्तु**

**नाहं कर्ता हरिः कर्ता - हरिः कर्ता हि केवलम्**

**हरी सर्वोत्तम - वायू जीवोत्तम**

www.bhargavasarma.blogspot.com